NEW-YORK CHRISTIAN MESSENGER,
AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. III. SATURDAY, FEBRUARY 15, 1834. NO. 16.

PUBLISHED SIMULTANEOUSLY IN NEW-YORK AND PHILADELPHIA.

EDITED BY
T. J. Sawyer, A. C. Thomas, and P. Price.

P. PRICE, PUBLISHER AND PROPRIETOR.

TERMS—Two Dollars per ann. in advance, or $2,50 if not paid within six months. Publishing offices No. 2 Marble-Building, Chatham-Square, (east of the Bowery) New-York, and No. 132 Chesnut-street, Philadelphia.

Letters to be addressed, (post paid) "P. Price, No. 2 Chatham-Square, New-York."

Original.

A CHAPTER FROM MY OWN EXPERIENCE.

BRETHREN—Some time since I recollect to have heard a Universalist Minister, in the course of one of his sermons in this City, assert in substance, that "he challenged any man to point out a way in which he himself could hope for salvation that would not take in the whole world along with him." He went on to illustrate his subject, and brought in his proofs from scripture in such a manner as, (it appeared to me,) ought to carry conviction to any unprejudiced mind. I became very much interested in his discourse, but more so perhaps because it brought forcibly to mind my own practical experience on this subject. I will give you a short history of it, and if you think it worth a place in your paper, it is at your service.

From infancy to the age of eighteen, the idea never once occurred to my mind, that it was even possible that all mankind were equally the subjects of God's grace, and finally would "all be saved and come unto the knowledge of the truth;" but on the contrary I supposed that such only as should obey his commands here, would have any chance of Heaven hereafter; and all others must inevitably sink into a dreadful Hell, there to remain through a never ending eternity! This to be sure was to me a most terrible view of the subject, but I was led to believe, from what I heard both from my Father who was then a strong Arminian, and from certain Methodist Preachers whom I was in the habit of hearing, that it would be my own fault if I went to that *dreadful place*, and that I could avoid it, if I would. Consequently I used to have occasional fits of *trying to do something* as a means of getting to Heaven, or rather, of avoiding Hell. Often after hearing a fiery sermon, full of wrath and vengeance, have I walked home with a heavy weight on my mind; and often determined on repentance and reformation of life, but my efforts were never attended with any apparent success. I could not, with all the exertions I could make, feel as others *professed* to feel, whose experience I was in the habit of reading. My serious impressions would soon wear off without producing any lasting effects.

At about the age of eighteen, it was my fortune to hear some arguments advanced in favor of Universal Salvation, but from a young man, a school master in the district, only two or three years older than myself, and who I am inclined to believe, possessed no experimental views on the subject. He however, made some impressions on my mind, which have never been at any time, thoroughly effaced. For instance, the view of the infinite goodness and foreknowledge of God. A belief in the doctrine of predestination had not then found any place in my mind, but I could not for my life conceive how a Benevolent Deity could possibly bring into existence millions of rational creatures, whom he knew would be subjects of endless torments, although he might have given them power to escape if they would? Why would He create them, knowing they would conduct themselves in such a manner as to render it necessary to punish them in flames of fire throughout all eternity? This idea was so fixed in my mind that I never could fully divest myself of it.

I find it necessary to skip over or otherwise confine myself to very few remarks, on a long period of my life, subsequent to the time above referred to, or I shall not be able to embrace the most important part of my experience in this communication, without making it too long for your paper. Suffice it to say then, that far upwards of twenty years I lived in rather an unsettled state of mind as to matters of a religious nature. Once in a great while I had an opportunity of hearing a Universalist preach, and sometimes got hold of a Universalist book, but not often. At times I was pretty strong in the belief of the final Restoration, at other times I almost entirely abandoned the doctrine. Constantly engrossed with the cares of the world, I could not, or did not, enter into a thorough examination of the Scriptures to see if these things were so. There scarce ever was a time, however, during this whole period, that this doctrine did not appear more rational, more consistent with the character of God, and with the Scriptures, so far as I had made myself acquainted with them, than any other.

Thus passed off, as I said before, upwards of twenty years of my short life, without any material variation except that for three or four of the last years, I had been brought to reflect more seriously on religious subjects; to read the Bible with more attention, and had become a little more strengthened in my views of God's universal grace. But the time had now arrived when I was to be brought to a still more serious test. At the age of about forty one, it pleased my Heavenly Father to lay me low on a bed of sickness, and long and severe was the struggle. For about two months I was confined to my bed; for three weeks of which time, very little hope was entertained of my recovery by friends or physicians; and of that little, all was frequently given up for days together. Two physicians were held in constant requisition, one of whom was almost always in attendance; and a third was called in every morning as counsel. For four or five days I was kept alive by the use of strong brandy stimulants, highly seasoned with spices and given me as hot as I could bear them. My feet and legs were cold, lost to all sense of feeling, and spotted with purple; and the room contiguous to the one in which I lay, was prepared for the reception of my remains, during the interval between the expected dissolution and the burial.

During all this time my head was very little affected. I was sensible not only of my own situation, but of almost every thing that was going on around me. When I was first brought so low that serious doubts were entertained of my recovery, one of my physicians, approached my bed side, and with much apparent reluctance, informed me in substance, that my case was not yet considered hopeless, still if I had any particular arrangements to make preparatory to leaving the world, it was thought advisable to attend to them. Being himself a professor in the Baptist Church, I supposed he had reference to the subject of making preparation for another state of existence, or perhaps to the propriety of calling in a Clergyman; and I answered, (I think I recollect the very words) that I had not been altogether without my thoughts on that subject. But he replied that he had reference only to the affairs of this world, that I might probably wish to make a will, &c. A will was accordingly made and executed, but my time was not yet come.

I now come to the most important part of my story, viz. what were my reflections during all this period of time; for you may rest assured they were serious, solemn and almost without intermission, except when interrupted by the particular state of the disease. I found myself completely prostrate and helpless totally dependant on a higher power for every breath I drew, for every moment of my prolonged existence; without the least ability to do any thing for myself. Not that I was more dependent on the protecting care of Almighty God than at any former period; but my dependence was never before made so strikingly manifest to my mind. But I felt a strong confidence in his goodness—an assurance that I might with safety trust my destiny in his hands. He was my Creator, my Heavenly Father, my kind and constant Benefactor. He had brought me into existence, and preserved me through all the perils of life unto that time. Although I had been a vile sinner all my life, yet I could not look back to the time when I had not been the daily, yea, hourly recipient of his goodness. Although I had slighted his bounties, yet he had continued to bestow them upon me with a liberal hand, and the consoling words of the Psalmist, "God is good unto all and his tender mercies are over all his works," would seem to flit across my mind and inspire my soul with additional confidence. It seemed indeed at times as though I could almost hear them distinctly sounded in my ears.

I did not at any time myself, give up all hope of recovery, although my friends did, but I made up my mind to wait the event whatever it might be, with fortitude and resignation; and those who saw me at the time have sometimes stated to me since, that had I been in any considerable degree alarmed for my fate, they doubted not but it would have sealed my destiny in death at once. To such a very low state was I reduced that they supposed a trifling excitement would have finished the work.

My greatest anxiety was on account of two young children, who in the event of my death, would be left without any earthly parent, and whose education I was extremely desirous to superintend, but they would be left under the care of that Heavenly Parent who had been so good and kind to me.

In pursuing my reflections, the inquiry very naturally suggested itself to my mind, why is it that I have such confidence in God, and why is it that I am so willing to trust myself in his hands? Have I ever done any thing to merit his goodness? Have I in this state of existence been able to get my Creator in debt, for which I am to be paid in the next? O no, I have done nothing. Aye, less than nothing—for my God I *can* do nothing, and if peradventure I

may have done something for my fellow creatures, I have been over paid a thousand fold and am still under a weight of obligations which I can never discharge. On what then do I rely, and on what do I found my hopes? Answer, on the unmerited and superabounding goodness and mercy of God as made manifest in Jesus Christ, and on nothing else. Have I then any claims on his goodness or his mercy over and above the vilest sinner on earth? No, none at all. If the great apostle of the Gentiles was constrained to acknowledge himself the chief of sinners, pray what am I? Why, less than the least of all God's creatures? Let me not then presumptuously dare to hope for any peculiar favor at his hands. Let me not for one moment indulge in the thought that I have any thing to expect from his mercy, except on the principle of his impartial and universal love to all his creatures.* He is the Creator and common Father of all, the kind Protector and Preserver of all; and he has *given his Son to die for all.*

In this manner I reasoned and reflected, and often silently prayed, until the conclusion almost irrisistibly forced itself on my mind, that if there was hope for *me*, there was *hope also for every son and daughter of Adam.* Although these great truths may not be made manifest to all in the same manner, or in this life, yet the time most assuredly will come, if the word of God is true, when "every knee shall bow and every tongue confess." I had often heard it asserted that the doctrine of Universal Salvation "was a very comfortable doctrine to live by, but would never do to die by," yet I arose from this long and most severe trial, this lowest state to which mortal man can be brought and live, this most solemn test both of faith and feeling, a much stronger believer in its heavenly truths, than I had ever been before. From that time to the present I have studied the scriptures more attentively; and there is now no question in Theology more thoroughly settled in my mind, than that all mankind will be restored to happiness, to holiness, to a state of perfect reconciliation to God and to his Government.

Thus I have given you a brief statement of a portion of what I have sometimes ventured to call *my religious experience.* Unpracticed as a writer, and without any pretensions to literature, I can only lay it before your readers as a plain, unvarnished statement of facts, and the reflections which at different times passed through my mind on this all-important subject. To my own breast my views and feelings have generally been confined. Except to two or three particular friends I have never, until quite lately, disclosed what passed in my mind during the time of severe trial. But the time seems to me to have arrived, when imperious duty calls on the believers in the doctrines of the Everlasting Gospel to come out, and each throw in his might in support of the great and heavenly truths it contains.

Much has been said and written by our opponents about religious experience, dying confessions, &c. Many tales have been told of persons who have professed to believe in Universalism for many years, but who, to use a favorite and very absurd phrase of opposers, 'renounced their belief," when brought to the dying bed. A portion of these stories I have little doubt are fictions, manufactured for the occasion, and some of them very probably may be true. I doubt not but some who have professed to be Universalists have been afraid to meet death, (especially when surrounded by some three or four orthodox Ministers assuring them that they must "renounce their belief" or be damned;) and so have some Calvinists, some Methodists, and some of all denominations; and amongst them, some who have made great pretensions to experimental religion. But it is not the belief in any particular system that is always going to inspire the soul with confidence in a dying hour. As a geueral rule, I think it may be safely asserted, that any person who is thoroughly baptised into the doctrines of the Gospel of peace, by the influence of the Holy Spirit and the fire of Divine Love, operating upon the Heart and affections, will meet the grim messenger with calmness and resignation. But the fortitude or fears of a dying mortal cannot alter the important truth of God that 'He will swallow up Death in victory; and the Lord God will wipe away the tears from off all faces.'

In conclusion, almost seven years have rolled around since I passed through the ordeal of affliction of which I have endeavored to give an imperfect account; and there is no period of my life on which I can, to this day, look back with such lively interest, such heart-felt joy and satisfaction. The very room in which I lay became endeared to me by the associations connected with it; and much did I regret, when returning at a subsequent period to the same place, to find that the old frame house had been taken away to give place to a new one of brick. At that time, and in that room, was the impartial and universal love and goodness of God first experimentally manifested to me. It seemed as though I could fully realize the chastening hand of my Heavenly Father, operating for my good, and that his love was manifested through the affliction I was destined to suffer. I have had severe seasons of sickness, both before and since, but none marked with such peculiar characteristics as this—none which ever appeared so evidently sanctified to my good.

It was on that occasion, also, that the character of my fellow creatures appeared in the most favorable point of view. It was then that every person appeared like a friend. It was then that people, to many of whom I was connected by no tie, save that of a common acquaintance, came 20 and some 30 miles to minister those aids and proffer those kind attentions, which under such circumstances, money cannot purchase. May they be rewarded according to their works; and may they, and your readers, and the whole World, as soon as may be consistent with the designs and will of God, become full and entire believers in the doctrine of his infinite, unbounded, universal and never ending Love to all his creatures. Such is the sincere prayer of yours, E——.

*Although we may at other times, when in health or under the influence of a pharisaical, self-righteous spirit, feel that we have some claims on account of our good deeds; although when under the influence of spiritual pride, some may presumptuously dare to assume that they are the peculiar favorites of Heaven, the Elect of God from all eternity; yet I very much doubt if, when brought to the solemn hour of trial, such hopes and such claims will not vanish like chaff before the wind.

Original.

UNIVERSALISM vs. REVIVALISM.—NO. 2.

I endeavored to show in my first number that the argument which Mr. Ingersoll urged from the words "Felix trembled," in support of the hypothesis that Paul "reasoned" on the doctrine of endless misery, was altogether fallacious. I would not be thought invidious, but admitting that Paul *did* unfold to the astonished view of the "trembling" Felix the untold horrors of the deep, sulphureous abyss of hell, (which cannot be proved,) he "*reasoned*" on the subject. Too many preachers of the present day declaim, and assert, when commenting on this awful theme—they too often forget the prophet's injunction, "Come now and let us *reason* together."

I proceed to notice Mr. I.'s questions, and his definition of the doctrine which he attacked. He asks, "Was Felix afraid of Paul? could he have stood in any danger of him as he pointed to his chains, and did Paul carry a dirk?" To this we answer that Paul told Felix the *truth*, and this is powerful as a two edged sword. It might have caused Felix to quake with fear though not a word had dropped from Paul's lips about hell, and as he does not mention this word in any of his writings, we have no reason to believe that he did on this occasion; and as to his "carrying a dirk," we have only to say that Paul was a *Christian*, his weapons were not "carnal," he taught the great lesson given by his Master, "to overcome evil with good."

Again, Mr. I. inquires, "Was Felix so *overjoyed* as to give him the appearance of shaking on hearing the glorious doctrine of Universalism? Did *that* Universalist who *sets there*, and *there*, (pointing,) ever shake in this manner." We reply that the tremor of Felix did not probably arise from any excessive joy, and as to Universalists shaking under the preaching of the word, they are content to say with the Psalmist, "I will offer in his tabernacle sacrifices of joy: I will sing; yea I will sing praises unto the Lord," and they do so from the same considerations that David did, "For the Lord is *good*, His mercy endureth forever." As to their indulging in any contortions of face, or inordinate bodily quakings, we frankly answer they do not. He goes on questioning, "Did Paul use the word *hell* as the Universalist now does, meaning simply the *grave?*" Let Mr. I. prove that Paul used that word at all, in any of his reasonings and teachings, and it will be time enough for us to show in what sense he intended it should be understood. "Felix understood the word *hell*, he was conscious of its meaning, this caused him to *tremble* with awful apprehensions." Here is a begging of the question again. Mr. I. has not shown us that Paul said any thing about hell, then we ask how could Felix be afraid of it?

Again, "When Paul beheld Felix's agitated nerves and his whole frame convulsed, why did he not say, why Felix you don't *understand* me, I don't mean by what I say that you are in danger of *hell, horror struck!* Why God is *love*. I am a Universalist!", "Why did not Paul *calm his trembling frame?*" We answer in the very words of Mr. I. because "Paul was not a Presbyterian." He was a Universalist. He no doubt told Felix; as he did others afterwards, "that he who doeth wrong *shall receive* for the wrong done, and God is no respecter of persons." Had he have told Felix to come to "the anxious seat" and indulge a few momentary pangs of repentance, and he could thereby escape hell and fly to heaven, it would probably have "calmed his *trembling* frame."

Again "Did Paul preach to Felix about everlasting punishment and everlasting destruction and say to him as the Universalist does, I mean by this simply as *long as it lasts?*" Here we have only to say, granting all that Mr. I. wishes to make out from the word "everlasting," that he cannot find Paul saying, "everlasting hell," or "eternal hell," nor does Paul any where intimate that any after death are to be cast into Mr. I.'s "hell-prison."

Again, "When Paul told Felix about the vengeance of God, why did he tremble, if nothing more was meant by it than God's love? Why did not Paul say, why I mean by God's vengeance his universal *love*, the same love that cut off the wicked Sodomites and wafted them all to heaven where they are now striking the golden harp of praise to God."

If Mr. I. will trouble himself to read the xcixth Psalm, he will find these words, "thou wast a God that forgavest them though thou tookest vengeance of their inventions," and if he will insist upon it that by "vengeance" is meant the wrath and anger of the Almighty in the strictest sense of the word, we would refer him to Psa. xxx, 5, "for his anger endureth but a moment," and ciii, 9, "Nor will he keep his anger forever," and cxxxviii, 8, "thy mercy endureth *forever.*" We assent to the scripture testimony "God is love," and it remains for Mr. I. to reconcile his notion that the Sodomites are to wail in torments,

and curse God to all eternity, with this soul-animating sentence, "God is love." It is recorded in the volume of inspiration, "that all nations whom thou hast made shall come and worship before thee, O Lord, and glorify thy name." Will this prophecy be fulfilled, if Mr. I.'s doctrine be true?

"Why did not Paul, (Mr. I. asks) tell Felix that if he did wickedly he would go straight to heaven where the purified Sodomites are?" We can consider this nothing more or less than a pitiful attempt at misrepresentation and ridicule.

Again, "Why did not Paul preach there is nothing beyond the grave but heaven?" We answer, let Mr. I. read 1 Cor. xv, and point us to any thing that looks like "hell-prison beyond the grave!" Paul represents all as beyond the grave there, "O death where is thy sting? O grave where is thy victory?" But how many "finally impenitent sinners" does he speak of? Some questions, brother I. are answered by proposing others.

Again, "Suppose Paul preached to Felix that "the wages of sin is death," and he had said as the Universalist does, I don't mean *eternal death*, I mean *spiritual* death? Felix would have inquired am I hired out? Oh this spiritual death is *the love of sinning*." Here Mr. I. quoted the whole verse, "For the wages of sin is death; but the gift of God is eternal life" in order to prove that the *death* was as everlasting as the *life*. This proves "universal damnation" sure enough, for *all* have sinned, the wages is "*death everlasting*." "Who then can be saved?" But what does Mr. I. mean by "eternal death?" Why, "simply as long as it lasts." If the sinner who is under the sentence of this never-ending death will *repent*, then eternal death ceases. If "eternal death" may come to an end, why may not an "eternal hell" also come to an end?

We shall close our present remarks by noticing Mr. I.'s definition of Universalism.—"By Universalism I mean the doctrine that there is no punishment after death, the good and the bad are all going to heaven." Would it not have been more candid and fair, had Mr. I. mentioned more definitely the views entertained by Universalists? Suppose an individual should publicly attack Calvinism, and should inform his hearers that by this doctrine he understood the notion that a certain part of mankind were destined by a decree of the Almighty for heaven whether they were good or bad, that by Calvinism he meant that thieves, and liars, &c. were going to "strike the golden harp" in heaven, if they were elected? However near the truth this description may be, we presume that Mr. I. would complain of such treatment. Why did Mr. I. omit to state that Universalists believe the wicked will receive all the punishment which their sins deserve? Why omit to tell his hearers that Universalists believe and teach the great truths of Christianity, that they receive the Bible as a revelation from God to direct them in the duties which they owe to God and man? But it was enough to answer Mr. I.'s purpose, to say that Universalism, this "soul-damning doctrine," only signified a gathering together of thieves, liars, cut-throats, and knaves, to people heaven. Had he detailed the sentiments of Universalists fully and fairly, and treated the subject in a more christian spirit, we doubt not that many of his own friends would have been much better satisfied, and he would have saved himself from the animadversions and righteous censure of every Universalist who heard him. H.

'To err is human—to forgive divine.'

There is much truth in this remark of Pope's. To err, is a misfortune to which all are subject; and although some may be less prone to it than others, yet their frailties are daily manifested. We are all short-sighted mortals, and liable to wander from the path of rectitude. And all who properly reflect on the wisdom of Providence must pronounce it right that it should be so. God in his wisdom has seen fit to constitute us frail and imperfect, for wise and benevolent purposes, doubtless, beyond our present conception. Had God created us perfect, we should see no need of a Redeemer's grace to sanctify, or divine power to save; never known, to its full extent, the goodness of that Creator, whom we are commanded to love supremely.

The beauties of the material world are made to appear more lovely when contrasted with other visible objects around us; and when we view the shining glories of the Lamb of God, in contrast with our own frailties, we are led to appreciate his excellencies, and see more plainly the faults and imperfections of our own human nature. This view of the degraded condition in which sin has placed us, leads us to reflect on the perfect and adorable attributes of God; and such reflections tend to raise the soul to heaven and heavenly things, and inspire an ardent desire to possess those qualities which we so much admire in God. And the man who has attained to this state of feeling, will derive from the deep rolling fountain of the water of life, such streams of light and truth, as will guide him safely to the haven of eternal peace. His soul will rise superior to the groveling cares of earth and sense; and with an eye fixed on the polar star of his supreme affections, he will calmly pass away the short span allotted to man on earth, having in view the glory of God, his own peace, and the happiness of all around him. A mind thus regulated, will ever be in a state of pious devotion; of gratitude, praise, and prayer. Even while he pursues his labor, or mingles with the unthinking multitude, a heavenly calmness will rest on his soul, to cheer and enliven his pleasant ascent to the house not made with hands, eternal in the heavens.

No man can rightly appreciate the power and beauty of the latter part of the caption of this article, (to forgive is divine) unless he be a christian. Can a vicious man realize the peace and joy of a forgiving disposition, when malice, envy and lust reign predominant in his heart? Impossible! A man to forgive an injury must "feel another's woe,' and not only feel and pity, but look with an eye of charity, and compassionate lenity, upon the frailties of his neighbor. We cannot too much admire the new and better covenant brought to light in the gospel; and none but the pious Christian can practically embrace it, in its ample, generous and God-like provisions. The Christian is indeed in a happy frame of mind, when he can say in the spirit of the new covenant, 'I forgive, as God for Christ's sake hath forgiven.' Indeed, none but those who, as Christ has commanded, love their neighbor as themselves, can thus forgive and love. They may pronounce a pardon with their lips, but a secret grudge is left behind, and gnaws like a viper. How important then that we seek to possess the true spirit of the religion of Christ—pray to possess his meekness, gentleness, good will, loving-kindness and long-suffering, which is slow to anger, without hypocricy and without partiality.—*Christian Pilot.*

PUBLIC WORSHIP.

We suppose that nine tenths of the people, orthodox and heterodox, who attend the public meetings of the Sabbath, go thither—so far as the religious exercises are concerned—to witness the performances; the thought hardly entering their minds that the institution of public worship presupposes that the attendants are present as participators in the duties and objects of the meeting. It strikes us that if this is the case, nine tenths of the community repair to church with but half the motives which should lead them there. Meetings for public worship are, or should be, something more than shows and exhibitions. They are designed for devotional purposes. The minister does not go into the desk to be the only worshipper in the house—nor yet to exhibit his talents or ingenuity before a company of curious spectators. His object is, as one of the people, to lead in the devotions of the assembly and to administer such instruction, admonition, reproof, counsel, encouragement, &c. as the busy world needs to raise its thoughts towards a common God and to guide and support it amidst the duties and trials of life. Such being his object, he should not be watched with a critic's eye, or censured for every error or mistake he may happen to commit. A spirit of generous indulgence from his brethren should "cover a multitude of faults," and all due credit should be allowed him for the motives and intentions which appear in his labors. If Universalists desire to support and advance their cause, they must support their meetings for public worship; and these are to be supported, not so much by a prompt compliance with drafts on the purse as by their prompt attendance on those meetings. A respect for their own opinions, and for the Society with which they are connected, should dispose them to make some sacrifices of ease, for the sake of the influence which their general and punctual attendance on religious meetings cannot fail to exert. If men will neither respect themselves, their cause nor their friends, it ought not to be expected that others will long respect their rights or give them much credit for honesty or sincerity. If men neglect or abandon the means of success in any cause in which they engage, it is a natural consequence that their cause will droop and fail: and there are no better means of advancing the cause of Universalism, than a prompt and cheerful support of Universalist meetings. Such meetings are a great privilege and may prove a great blessing to the attendants and to the public.

Every hearer should not be a hearer *only*—he should also be a worshipper. God is not the God of the minister only, but also the God and Father of every individual of the congregation. All alike need to realize their dependance upon his power and their obligations to his goodness. In the house of God, their minds should acquire a reverential frame; they should seek for a forgiveness of sin. and instruction in righteousness. Thus engaging in the appropriate duties of the sanctuary, they will retire with a spirit less disposed to criticise npon the performance of others, and more chastened by a religious influence upon their own hearts, whereby they will be better prepared for the duties and the happiness of life. Such should be the great object of an attendance on divine worship—all other motives are but "vanity and vexation of spirit."—*Maine Christian Intelligencer.*

Solomon divides the duty of man into fearing God and keeping his commandments, from which we infer, that to fear God is to refrain from vice, and to keep his commandments, to love him with all our souls, and our neighbor as ourselves.

This division seems to be in accordance with the whole christian system. It is not only a system of prohibitions, a system which forbids sin in all its forms, and which aims to strangle the young hercules of unholy passion in the cradle, but it is also a system of positive commands—commands of patience under suffering, resignation under affliction, and unbending integrity, justice and truth. Were it not so, it would be an imperfect system, and unable to form a perfect character. To refrain from vice, is only half of our duty. He who is not guilty of intemperance, profanity, lying and stealing, has not complied with the whole law. There are commands which he must obey, there are duties which he must perform, there are virtues which he must cultivate. These, together with fear, are included in the whole duty of man.—*Southern Pioneer.*

Original.

THE GREAT SONG OF PRAISE.

——When the Morning Stars sang together, and all the sons of God shouted for joy. Job xxxviii, 7.

It has been the opinion of many learned and eminent philosophers, that the starry worlds which we discover sparkling in the heavens, are inhabited by rational, intelligent and highly exalted beings. And to me this supposition does not appear extravagant or irrational. It will require but a cursory view of the works of nature to discover, that He who created all worlds and beings, has formed nothing useless—nothing that he does not apply to some specific, useful purpose. For what purpose He should have created those numerous orbs that are scattered through immensity of space, other than that they might afford a habitation for intellectual beings, it is not possible to conceive. A learned writer, in adverting to this subject, remarks as follows:—"That there are other worlds besides our earth, inhabited by rational beings, endued with bodily constitutions adapted to the nature and economy of the respective planets for which they are destined, is a conjecture that approaches the nearest to certainty." Dr. Herschell maintained that the Sun itself, was a habitable world—and one too that is truly gorgeous and splendid. The same writer continues—"Can a person who attends to the vast magnitude of the three planets, Jupiter, Saturn and Herschell or the Georgium Sidus, and compares the systems of moons together which belong to them, bring himself to think that an infinitely wise Creator should dispose of all his animals and vegetables here, leaving the other planets destitute of living and rational creatures? To suppose that he had any view to our benefit in creating these moons, and giving them their motions round their respective primaries; to imagine, that he intended these vast bodies for any advantage to us, when he well knew, that they could not be seen but by a few astronomers looking through telescopes; and that he gave to the planets regular returns of day and night, and different seasons to all where they would be convenient, but of no manner of service to us, except only what immediately concerns our own planet, the earth; to imagine, I say, that he did all this on our account, would I presume, be charging him with having done much in vain."

"As well might the minutest emmet say
That Caucasus was raised to pave his way;
The snail, that Lebanon's extended wood
Was destined only for his walk and food.
The vilest cockle, gaping on the coast,
That rounds the ample seas, as well may boast,
The craggy rock projects above the sky
That he in safety at its foot may lie;
And the whole ocean's confluent waters swell
Only to quench his thirst, and move and blanch his shell."

"These considerations amount to little less than a positive proof, that all the planets are inhabited." As the subject is entirely speculative, let us for a few moments give the reins to our imaginations. Is there any thing unreasonable in the supposition, that when man "drops this earthly coil," he leaves with his mother earth all his evil, corrupt and sinful propensities; is "clothed upon" by an ærial and heavenly body, and becomes an inhabitant of some of those glowing worlds on high? Is it irrational to believe, that at proper intervals he will continue to ascend from star to star; from one shining orb to another; and as he thus arises, continues to obtain new views of the glory, and the majesty of the character of his God, and to discover such vast displays of his imperishable goodness and love, as to call forth repeated and unceasing songs of praise? Glorious thought! How cheering, how elevating and magnificent the supposition, that the "starry firmament," is inhabited by countless myriads of redeemed spirits—winging their way from world to world and holding "sweet communion" with each other—and all soaring with tireless wing towards Perfection's height. The dazzling throne of the "ETERNAL" forming the great common centre, around which are floating unnumbered shining stars, filled with "the sons of God;" all joining in one ceaseless song—one deathless hallelujah—of thanksgiving and praise "to him who sitteth upon the throne and to the Lamb forever!" Sublime conception! It would require the tongue of an angel to paint its beauties—my feeble pen fails in the effort. In view of this exciting theme, we might adopt the words of the poet:—

"Oh, for a telescope His Throne to reach!
Tell me ye learn'd on earth, or blest above!
Where your great Master's orb? His planets where?
********** On nature's Alps I stand
And see a thousand firmaments beneath!
A thousand systems as a thousand grains!
Each of these stars is a *religious house;*
I saw their altars smoke, their incense rise,
And heard Hosannas ring through ev'ry sphere;
A seminary fraught with future gods!
Oh, what a root! Oh, what a branch is here!
Oh, what a Father! What a family!
Worlds, systems, and creation-!—And creations
In one agglomerated clustre hung,
Great Vine! on Thee; on Thee the clustre hangs;
The filial clustre! infinitely spread
In glowing globes, with various being fraught;
And drinks (nectareous draught!) immortal life!"

We learn from the words at the head of this article and their context, that when our earth was created, "the morning stars sang together and all the sons of God shouted for joy." Now we cannot suppose that this "song of praise," was called forth from "the sons of God," simply from their witnessing the *act* of creation; but we must more rationally conclude that it was occasioned by a knowledge of the great and important *results*, to be effected upon the beings who were to inhabit the new made world. If this conclusion is rational, let us apply it to the prevalent doctrines of the day. If the doctrine of unending misery is true now, it has ever been true; and all the heavenly host, must be fully acquainted with its truth. They were aware that a world was about to start into existence—they knew it would be occupied by countless multitudes of sensitive and intelligent beings—and they were fully sensible, too, of the fate which awaited every soul about to be created. And now I would inquire, did the "morning stars sing together and all the sons of God shout for joy" in view of the ceaseless agony which would be the certain doom of unnumbered millions of human beings? Did they "shout for joy," because a series of causes was to be put into operation, which they knew would unavoidably result in the indescribable wretchedness of a great portion of the doomed family of Adam? Was this the vision—this the theme—which strung their hearts in unison, and caused "the morning stars to sing together?" Impossible. Sinful and selfish as is man, an individual who is known to rejoice in view of the distress of a fellow-being, receives the execration and reproach of every virtuous and enlightened citizen. If then, this act is of that fiendish nature, as to be abhorred and condemned in erring man, how can it be supposed that pure and spotless beings, who bask in the immediate presence of God, could "sing and shout" at the prospect of human suffering, which exceeds all comprehension? No—no. If they had even the compassion which dwells in the bosom of cold, unfeeling man, instead of "shouting for joy" they would have entreated the Almighty, by every feeling of compassion—by every prompting of pity and of mercy—to spare the human race; to permit the unconscious myriads to remain in non-entity, rather than usher them into this world, where eternal ruin laid in wait to receive them!

But let us turn from this heart-chilling picture, to the contemplation of that cheering and consoling doctrine of God's unbounded goodness, which teaches that "the world was made in love;" that mankind are the children of one common Father in heaven, and that he will finally renovate, cleanse, and raise all to holiness and happiness! In what a glorious light does this sentiment present the words under consideration. Well might the "morning stars sing together and all the sons of God shout for joy," when they thus discovered another manifestation of the overflowing love of Jehovah—when they saw that another world was to be added to the circling orbs of heaven—another race of beings to be created, and created too under such circumstances that all will finally go up to "the mountain of the Lord's house," "with songs and everlasting praise upon their heads."

The scene thus brought to view is truly magnificent. The creative Edict was given—the "corner stone" of Earth was laid—and then rolled forth the heavenly anthem, the glorious song of praise and thanksgiving to God. It sped forward from planet to planet—from system to system; and as the mighty numbers proceeded in their course, each shining star caught up and echoed back the glowing strain, until the vast universe of Jehovah reverberated with angelic melody! Yea, "the morning stars sang together, and all the sons of God shouted for joy!"

"With hearts filled with love and gratitude to God, let us join with the Psalmist and exclaim—"Praise ye the Lord from the heavens—praise him in the heights. Praise ye him all his angels; praise ye him all his hosts. Praise ye him sun and moon; praise him all ye stars of light." "Let every thing that hath breath, praise the Lord." J. M. A.

Montpelier, Vt.

CHRISTIAN WORSHIP.

I had rather be a door-keeper in the house of the Lord, than dwell in the tents of wickedness.

How delightful are the feelings inspired by assembling together in the Courts of the Most High! What language can describe the secret movings of the soul? Who that has set beneath the droppings of the sanctuary, and felt the soul thrilling with gratitude and joy, while the faithful servant of God is portraying in living colors the love of our Father in heaven—the benignity and kindness of the adorable Redeemer—the joys and felicities of the Paradise on high, has not been ready to exclaim, in strains of rapture—'*I had rather be a door keeper in the house of the Lord, than dwell in the tents of wickedness.*'

It is to the temple of God that the humble and penitent child, who has wandered far from his Father's house goes, that he may listen to the free offers of salvation made by that Savior whom he has despised and set at nought. It is here that is seen the sad mother, with what remains of her family circle, supplicating at the throne of grace, for succor and support amid her heavy affliction, which has taken from her the partner of her bosom, or perchance one after another of her little ones. Here too may be seen the little group of children, conducted by a father's hand, mourning the loss of a kind and affectionate mother, petitioning to Almighty God to support, guide and counsel them through life's dreary way, till they in turn shall receive the summons that their pilgrimage on earth is ended, and if found faithful, shall by the music of angels be admitted within the celestial city! It is here too, those feelings of sympathy and good will are inspired, which render man useful to his fellow-man—solicitous for others welfare, which

'Give us tears for others woes
And patience for our own—'

prompt us to be faithful in the discharge of every good word and work, that we may find a ready admission to the kingdom of God. How depraved must be the taste that is not friendly to Christian worship.—*Ind. Messenger.*

MESSENGER & UNIVERSALIST.

SATURDAY, FEBRUARY 15, 1834.

Lecture in the Orchard-street Church,
Sabbath evening, (to morrow.) 16th inst. commencing at 7 o'clock. Subject, Hebrews, ii, 3. Preacher, Mr. Sawyer.

Lecture in Greenwich Church,
Sixth Avenue, foot of Amity-st. Sunday (to morrow,) Evening, Feb. 16th, commencing at 7 o'clock. Subject, John, iii. 3. Preacher, Mr. Roberts.

☞ A lecture may be expected at the Callowhill-St. Universalist church every Wednesday evening, commencing at 7 o'clock.

[From the Philadelphian of Feb. 6]

To Mr. Abel C. Thomas.

Philadelphia, Jan. 31st, 1834.

Dear Sir--I desired to know, distinctly, what scheme of universal salvation you believe to be true, that our controversy might be brought within reasonable limits. The Universalists who are called *Restorationists*, have proved, I think, unanswerably from the Bible, that there shall be punishment experienced by sinful men in a state of existence after the present. They have also attempted to show, without success, in my judgement, that after future punishment has been experienced for some finite, but indefinite, time, there will be, in the lapse of everlasting ages, a restoration of all human beings to happiness.

From your last letter I learn that you are not of their number. You have furnished me with two propositions which you are willing to support.

First, you assert, in your letter of Dec. 9th, 1833, that you feel yourself OBLIGATED TO BELIEVE WHATEVER DOCTRINE CAN BE FAIRLY AND CLEARLY ESTABLISHED BY SCRIPTURE TESTIMONY. This I adopt as one of the settled principles on which our discussion is to rest.

Secondly, you assert, in your letter of Jan. 27th, that you 'BELIEVE THE BIBLE FURNISHES NO EVIDENCE OF A PUNISHMENT BEYOND THE PRESENT LIFE.'

This doctrine is held by some, in connection with an opinion that this is man's only state of existence, and according to their theory, there is no future state for mankind, either of happiness or of misery; because man at death ceases to exist.

Others hold, that all men who arrive at the moment of death without having repented, will thereafter be annihilated; and so on the principle of the *destructionists*, will escape all future punishment.

Others teach, that in the moment of entering the future spiritual state of existence, every man not before converted to God will become a renewed person, a child of God, a lover of holiness, and so will escape all future punishment.

Others again teach, that the present is the only state of retribution for man; that the judgment is already past; that strict, full, and final justice is done to all men in this life; and that the life to come is a state of happiness resulting from the mere, unmingled mercy of God, irrespective of the claims of justice, which have all been satisfied in relation to each individual before his death, by the punishment of his sins in his own person.

Others, finally, teach, that when men come to die, whatever may have been their sins, and whether they have repented of them or not in this world, Christ has, by his mediatorial work and full satisfaction for all the sins of all men, secured to them an immediate introduction to heaven. This is what they call universal salvation by free grace.

I should like to know upon which of these grounds you judge, that *there is no punishment beyond the present life*: or if you have some other scheme of universal salvation from all future punishment, which has not been named, that you would frankly disclose it. If you choose, however, you will undoubtedly have the right to resort to any one or all of these theories, which I deem *refuges of lies*.

That you may not take the trouble to argue against doctrines which I disclaim, I shall freely state my CREED on such subjects as I suppose may be involved in our present discussion.

I believe, then, that the one, only, living and true God, the Maker of man, exists, a wise, just, kind, and good moral governor of all rational beings—that his creature man is the intelligent, sensitive, free, accountable, efficient author of all his own moral actions—that every accountable, free, moral agent, of the human family has freely, and without any compulsion, necessity, or divine efficiency, exerted in the case, sinned against his Moral Governor, by acting in opposition to God's law—that the present life is a state of trial, preparatory to a future state of endless retribution—that in the present life the providence of God causes much natural good and evil to mingle in every man's lot—that all the pains of this life are indicative of God's displeasure against sin; and that all the favors men receive from Heaven are indications of God's goodness—that in the present life obedience to the moral law is not fully and perfectly rewarded, nor disobedience, universally, and completely punished—that if men repent and become the friends of God, while in their present state of trial, all their sins will in the moment of such repentance be pardoned, for the sake of Christ's mediatorial work, so that they never more shall experience any pains which are not fatherly corrections, intended to improve them—that if men do not repent of their sins in the present life and become children of God by that great moral change which the Savior describes as a *new birth*, they suffer pain in this life, and will suffer in a future state of being, and will suffer for ever, unpardoned, and accursed of their Maker—that all the sufferings of any one unpardoned sinner, after the present life, will be exactly proportioned to the amount of his crimes in this life; and will correspond to the measure of his continued sinning in the life to come—that no lost sinner in the future life will ever there repent and be pardoned—that all pain is an attribute of feeling, and that all the punishments of the damned will consist forever in the feelings of their own minds—that sinful feelings are in their own nature, or their speedy mental results painful—that all the sufferings of the lost are deserved and suitable vindications of God's essential justice and moral government—and that no sinner will ever be damned of God one moment longer than he continues an obstinate rebel against the justice, mercy and goodness of God, manifested through Jesus Christ.

It may be important to add, that I believe *mind* to be a distinct substance from matter; that *spirit* is *mind* conceived of as capable of subsisting and acting independently of bodily organization; that the souls of men are active, sensitive, intelligent and efficient agents, in a state of spiritual existence, called *the intermediate state* between death and the resurrection of the body; that a particular personal judgement passes on each spirit of a man so soon as it permanently leaves the body; and that there shall be, in the end of the world, a resurrection of every human body, not before raised from the dead; in order that each spirit may inhabit forever its own former body, resuscitated, and adapted to its endless state.

If you will deal with equal candor, give me your creed, and let our readers know how far we agree in sentiment, it may prevent much useless argumentation.

Should I meet you on the ground of *reason* and *analogy*, I should say, God is as good *now* as he will be at any future time; and yet his wisdom, power and goodness have not prevented all sin and suffering now; and therefore there is no reason to conclued these same attributes will preclude rebellion and misery at any time hereafter.

I might add, that man's wisdom and goodness do not prevent him from being wicked and miserable now, and there is no reason to infer that they will in future; for all experience shows that *wicked men and seducers wax worse and worse.*

We come, however, to the Bible, and I am glad our inquiry is to be. *What saith the Scripture?*

The Bible throughout presents to my mind a contrast between the present character, and the future prospects of the righteous and the wicked. It sets in opposition salvation and damnation, heaven and hell. We read, 'The Lord preserveth all them that love him: but all the wicked will he destroy.' Ps. cxlv, 20. 'The way of the wicked he turneth upside down.' Ps. cxlvi, 9. 'The ungodly,' we are told in the first Psalm, 'are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment:—the way of the ungodly shall perish.' In the second Psalm, kings and judges are exhorted to 'kiss the Son, lest he be angry;' and *they* perish from the way, when his wrath is kindled but a little.' 'The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands. The wicked shall be turned into hell, and all the nations that forget God.' Ps. ix, 16, 17. 'The Lord trieth the righteous: but the wicked, and him that loveth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.' Ps. xi, 5, 6. 'The Lord shall swallow them up in his wrath, and the fire shall devour them.' Ps. xxi, 9. Now to *destroy* the wicked, to turn their way upside down, to drive them away like chaff, not to let them *stand in the judgment*, to turn them into hell, and to have snares, fire, brimstone, and tempest for their *portion*, must mean any thing rather than universal salvation.

I remain yours respectfully,

E. S. ELY.

To Mr. E. S. Ely.

Philadelphia, Feb. 8, 1834.

Dear Sir—In my last letter, I proposed the following joint question as the basis of our discussion, viz. '*Is the doctrine of endless punishment taught in the Bible? or does the Bible teach the final holiness and happiness of all mankind?*' As you have not objected to this proposition, it is presumable that you accede to it. This, then, I shall consider a settled point.

When you desired me to state 'which of the many prevalent systems of universal salvation' I 'judge to be true,' I supposed, and felt myself justified in supposing, that you simply wished to know whether I did or did not hold to punishment in the future state. I frankly certified you that 'I believe the Bible furnishes no evidence of a punishment beyond the present life.' But it seems that this answer did not cover the entire ground of your query. You ask me whether I hold to the *annihilation* of the human race; or whether I believe with the Destructionists, that the wicked shall be blotted out of existence. All this you ask in full view of the fact, that I had engaged to sustain, on *Bible* testimony, the final *holiness* and *happiness* of *all mankind!*

After noticing five theories, including the two above referred to, each of which you seem to consider worthy the name *Universalism*, you say, that if I have any other system of universal salvation, you would like me to disclose it—and then you add, 'If you choose, however, you will undoubtedly have the right to resort to any one or all of these theories, which I deem *refuges of lies*.'

Let us suppose that in my last letter to you I had drawn a faithful portraiture of Mahommedanism—another of Mormonism—another of original Calvinism—another of Arminianism—and a fifth of Arminio-Calvinism. And suppose that, having placed these several theories before you, I should have added, 'If you have some other scheme of endless punishment, which has not been named, I desire you frankly to disclose it. If you choose, however, you will undoubtedly have the right to resort to any one or all of these theories, which I deem *refuges of lies*.'—In this case what would have been your judgment? I am satisfied you would have said, in effect, "what does all this amount to? It is any thing but argument. By classing the system of an opponent with theories which you know he abhors, and then styling them *refuges of lies*, you may excite prejudice against him—but you cannot reasonably expect, by such a course, to subserve the interests of the truth of God.' Such, I am persuaded, would have been your judgment—and your judgment, in my opinion, would have been just.

There are but three systems of Universalism. 1st. Calvinism Improved—chiefly differing from Calvinism in supposing a *universal vicarious* atonement, and in the consequent salvation of all men. Edward Mitchell, of New-York, is, I believe, the only public advocate of this form of Universalism in the United States.

2d. Arminianism Extended—the system advocated by Winchester, Chauncey, and others. It extended probation into the future state, allowed of future limited punishment, resulting in the final holiness and happiness of all mankind. This system

is held by many Universalists—and *prominently* by the 'Massachusetts Restorationist Association.'

3d. In noticing the third system, I shall give you my own views—premising that they are the views of a large majority of American Universalists. 1st. I believe that God 'will render to every man according to his deeds,' that is, according to *his own* deeds, Rom. ii, 6;—consequently, I reject the doctrine of *vicarious* atonement. 2d I believe that 'the righteous shall be recompensed IN THE EARTH, *much more* the wicked and the sinner,' Prov. xi, 31;—consequently, 'I believe the Bible furnishes no evidence of a punishment beyond the present life.' 3d. I believ that God 'will reconcile all things to himself,' that 'God may be all in all,' Col. i, 20; 1 Cor. xv, 28. And this salvation I believe to be 'the gift of God, and not of works, lest any man should boast,' Ephes. ii, 8, 9.

Although I have been thus particular in stating my *Bible creed*, I wish to have it distinctly understood, that in the present controversy, I shall confine my remarks to the two prominent doctrines of endless punishment, on the one hand, and the final holiness and happiness of all mankind, on the other. With topics of minor importance I shall have nothing to do, excepting so far as they may have a *direct bearing* on the general issue. I shall expect you to furnish such Bible testimony in proof of endless punishment as you may deem conclusive; and I shall produce Bible testimony in proof of the final salvation of all mankind. I shall use all honorable means to convince you that the passages by you cited do not establish the point to be proved; and in like manner you will be called on to show wherein the evidence by me adduced, fails to establish the doctrine I have engaged to sustain.

You are aware that all I desired you to state, was, 'whether you predicate endless punishment on the sins of this life, or on endless sinning.' The CREED with which you have furnished me was therefore uncalled for, excepting so far as it gave me to understand your views on that particular point of doctrine. And in my view, any thing farther was wholly unnecessary. Until the joint question mentioned in the first paragraph of this letter, is disposed of, I shall not consent to discuss the doctrines of original sin, total or partial depravity, necessity or free will, moral or physical ability or inability, vicarious atonement, the Trinity, materiality or immateriality, intermediate state—or in short any other doctrines than those mentioned in the question. My reasons for confining the present discussion to these limits, are briefly as follows:

The original proposal stated, that 'of all subjects ever presented for the consideration of man, that which relates to our *final destiny* is unquestionably the most important.' Our readers are primarily interested in coming to 'a knowledge of the truth,' in relation to the momentous concerns of eternity.—They feel comparatively little interest in minor points of theology. If you can prove the doctrine of endless punishment, they will mourn over the prospective doom of the children of humanity; but if I can clearly establish the doctrine of the 'reconciliation of all things,' and thus vindicate the ways of God to man, they will 'rejoice with *joy unspeakable* and *full of glory*.' They have fixed their eyes upon us, and are saying in their hearts, 'Brethren, do not perplex our minds with the subtilties of polemic theology. We wish you to keep the two prominent doctrines constantly in view. We wish to know, definitely, what will be the final destiny of ourselves, our children, our relatives, and of the world at large. We beg you to leave minor points out of the question. We wish the discussion to be of definite character. Let the inquiry be, *What saith the Scripture?* Exercise Christian charity and candor, and we have little doubt that the truth of the matter will be clearly revealed.'

As to the passages quoted in the concluding paragraph of your letter, I have only to remark, that you will most probably introduce them, in their proper place, as proofs of the doctrine you suppose them to teach; and they shall then receive the attention they justly deserve.

I shall expect your next communication to contain as many of your proofs of endless punishment as to you may appear expedient.

Respectfully yours,

ABEL C. THOMAS.

REVIVAL IN BALTIMORE.

In the last 'Evangelist' we find an article under the head 'Revival in Baltimore,' extracted from the 'Presbyterian,' purporting to be a 'letter from the Rev. Robert J. Breckinridge, pastor of the 2d Church, dated Jan. 8, 1834.'

Under a section denominated 'several things which deserve mention, as in some degree peculiar,' Mr B. among other observations, says:

"Fourthly, that part of my congregation who statedly, but unfrequently worship with us, as once on the Sabbath, &c. of whom there are many in all city churches, have I believe been entirely passed by and overlooked by the blessed Spirit; which is the more remarkable, as many cases have occured in which casual hearers, and among them even Catholics, Universalists, and Socinians, have been converted."

Will Br. Skinner see to this, and publish through the 'Pioneer and Visiter' the *number* of *remarkable* conversions *from* Universalism, during this outpouring of a *partial* spirit upon the city of Baltimore? Mr. Breckinridge can surely give all needed information, seeing it is one of those cases, 'which deserve mention' for their 'peculiarity.' We know not in what consists the 'peculiarity' of these cases, (alledged conversions from Universalism to Partialism) unless it be their *rarity* or *unfounded character*. The *reports* are numerous enough, to be sure, but on investigation, generaly vanish into 'thin air.' We opine such will be the result in this case. Universalism, we believe, is rapidly progressing in Baltimore, and wherever this is peculiarly the case, we may look, almost to a certainty, for these kind of representations from our partialist friends. It is the only thing, generally speaking, they can oppose to Universalism, if we except sarcasm and ridicule However, if the Rev. gentleman in question has authority for his statements, let him come forward like a man and a christian and give it. We hope Br. Skinner will give him an opportunity. Universalists are as much interested in knowing the truth of the matter as any class. P.

FEMALE HOSPITABLE SOCIETY, OF PHILADELPHIA.

This truly benevolent society has been in existence for 25 years. It is an association of Ladies, having for its object the alleviation of the distresses of the poor. This object is effected chiefly by giving employment to poor women, in the manufacture of garments; in furnishing apparel to the destitute; in distributing bread to the hungry; in visiting the sick, procuring for them the attendance of a physician, furnishing them the things of which they stand most in need, such as groceries, &c. The expenses of the association are defrayed by the annual contributions of $2, of such benevolent individuals as choose to promote the object of the Society. They have received several legacies, which materially assist the members in the prosecution of their labors of love. They are also occasionally in the receipt of handsome donations in money, clothing, &c.

The "Twenty Fifth Annual Report" of the Society, dated Nov. 1833, shows, that during the year preceding, they had received the sum of $602 27 1-2—viz.

Subscriptions, donations, sales, &c.	$511 05½
Cash received, being the interest of a legacy of A. Thompson for purchasing bread for the poor	63 22
Cash received, dividend on United States Bank Stock	28 00
	$602 27½

During the same year, the Society had dirtributed 1,603 loaves of bread, and expended

For the relief and employment of the poor	$412 08½
" " sick	60 00
Leaving a balance in the Treasury of	130 19
	$602 27½

In addition to this balance, the Report acknowledges amount of stock on hand, Nov. 1833, $113 79. It should be remembered, however, that the balance in the Treasury, and the amount of stock on hand, must now be materially diminished—inasmuch as three months of severe weather has elapsed since the date of the Report—and it is in winter chiefly, that the operations of the Society are directed to the attainment of the benevolent object they have in view.

Subscriptions and donations will be thankfully received by Mrs. Sarah Lymington, 171 Walnut-st., by Mrs. Jane Burden, 95 South 3d, or at the Society's room, No 5 Apple Tree Alley.

I need only add, that whatever assistance may be given to this Society will be gratefully received, and faithfully applied. A. C. T.

NEW ORLEANS.

A letter from a zealous and worthy brother dated 'New-Orleans, Jan. 10th, 1834,' says, 'I have lately had the pleasure of receiving two letters from Br. Andrews, dated the 3d and 24th Dec. from Monroe, Ga. In his last he informed me he should visit us the latter part of February, passing through Mobile. He is at present I expect in Montgomery, Alabama. I think his visit to New-Orleans will give an impulse to our cause, and form a new era in the history of Universalism in this section." We conclude that our doctrine is even now making rapid advances there, as the writer of the foregoing has already sent us several subscribers on the present volume of the 'Messenger and Universalist.'

Br. Andrews, we presume, will be the first public advocate of our cause that has ever appeared in New-Orleans, and we trust that his labors there will be attended with a success commensurate with his zeal and indefatigable exertions to proclaim the message of salvation to our destitute friends at the South. P.

ANOTHER PREACHER.

We have the pleasure of informing our readers that Br. JOHN PERRY, a member of the Lombard-st. Church, has determined to devote himself to, the ministry of reconciliation. He delivered his first sermon in the meeting house of the church above named, on Sunday morning last. I need scarcely add, that his testimony was well received and approved by the congregation. Those who have read the instructive articles of our correspondent "J. P." will not be surprised to learn, that I most heartily rejoice in this addition to the public advocates of the truth. May his bow abide in strength, and long may he live to proclaim 'the unsearchable riches of Christ, the untiring energies of redeeming love.

The writer of this article delivered his first sermon in the desk of the Lombard-st. Church—and the congregation has since furnished three ministers of the Gospel viz. Br. Asher Moore, of Reading,

Pa., Br. George Sanderson, of Genoa, N. Y, and Br. John Perry. A. C. T.

THE PRESENT VOLUME.

We would respectfully suggest to Agents and active friends the present as an appropriate time for a little exertion in behalf of the 'Messenger and Universalist' In addition to the period it has now been before the public, and the punctuality that has ever attended it, which will undoubtedly enable its friends to present its claims with confidence, it promises now to become peculiarly interesting, for a time at least, through the Discussion now opening between Dr. Ely and our associate, Br. Thomas.—The question that will be pending between them is one of deep moment to every individual of the human family, and surely few who have reflected at all on the subject, can feel indifferent as to the issue Neither of them, it is true, are *infallible judges*, in the case; but then if they both come to the investigation with frankness and honesty of purpose, they cannot fail to throw light on the subject and thereby promote truth. It *must* be interesting.

In addition to the interest pertaining to this subject, we expect to commence in the course of a few weeks, (perhaps in two or three,) the publication of Answers to the '213 Questions,' which have obtained such notoriety for a time past. The Answers are prepared by a prominent, and as we learn, highly respectable Minister of the Methodist Episcopal Church. We have had one or two personal interviews with him on the subject, and have been much gratified with the christian courtesy and candor manifested by him on the occasion. We trust great good will grow out of it. The Answers have all been transmitted to us. They are now in the hands of Br. Thomas for his examination and comment, so far as he may deem comment necessary. They will be returned to us as soon as possible, when we shall immediately commence their publication in convenient quantities each week, and continue them regularly until the whole are completed.

All these considerations combined we doubt not will much enhance the interest of our columns for a considerable period at least. We are anxious that it should be as widely diffused as possible, not only because our pecuniary interest demands an extended circulation of the paper, but that *truth* may be promoted. If we are advocating error, we certainly, if we know our own heart, desire to be certified of it for ourselves and we are equally willing to be the bearer of the same evidence to our numerous readers, and doubt not they will be equally willing and even anxious to receive and examine it.

Will our present patrons therefore, bear this matter in mind in their respective circles and speak to their acquaintance on the subject. We are confident that several hundred additional copies may be put in circulation, with a very trifling exertion, and without interfering with other publications. They can be ordered from No. 15, the last week's number, or from the commencement of the volume. We would not, however, strenuously urge subscriptions from the commencement, as our extra edition is already running low, and we have found it convenient to have a few extra vols at the close of the year, for the accommodation of those whose files become much broken, and those new subscribers who are especially desirous of preserving the work entire.

P.

THE METHODIST CONTROVERSY.

The last Magazine and Advocate has the following remarks in relation to the controversy now pending between Rev. Luther Lee, (Methodist) and Br Pitt Morse, and the conduct of the Christian Advocate and Journal connected therewith. Why is it that men so misjudge their own interest? If they have truth, they certainly need not fear consequences and if they have not, the sooner they part with error the better. P.

We acknowledge our indebtedness to Mr. Lee for his kindness and liberality in furnishing us at length with the subsequent parts of his reply to Mr. Morse, as published in the several numbers of the Methodist Christian (?) Advocate and Journal. Our obligation is enhanced in this case by the peculiar nature of the circumstances, and the frankness of Mr. Lee's confession that he had "requested the Editors" of that paper to exchange with us on account of this controversy, and—"*they had refused!*" We think it must have been humiliating and mortifying to Mr. L. to make this confession relative to the extreme illiberality of his brethren of the Advocate and Journal—he is therefore entitled to the more credit on this account. But what shall we say—what will an enlightened community say of the excessive bigotry and spiteful illiberality of these Editors? When a controversy is pending between their columns and ours—between one of their preachers and one of ours—a controversy in which *both* parties are professedly contending for and seeking *truth*—they refuse to exchange with us, or even furnish us with those numbers of their paper containing their side of the controversy. Though they once complained that they were not furnished with our paper, (though we regularly sent it to them,) they seem determined to prevent, if possible, our seeing theirs. It was also expected both by Universalists and the public at large—and they had a right to expect it—that *both* sides of the controversy should appear in the Methodist paper as in ours. But no, they have not, and obviously do not mean to publish the Universalist side of the discussion. But why? It is clear to our mind, they *dare* not do it—*they dare not let their readers see it.* Does this look like seeking for truth, and a willingness to examine both sides of a controverted question? The public, we doubt not, will put a proper estimate upon these things. We read of some in our Savior's day, who *choose darkness rather than light.*"

ILLIBERALITY.

A correspondent of the Utica Magazine and Advocate, writes from Wolcott, Wayne county, under date of Jan 21, as follows:

"Bigotry reigns here with absolute sway over many of our Limitarian brethren, especially over the deacons and some of the trustees of the First Presbyterian society. A petition was drawn up and signed by the trustees of our society, and eight or ten of the most respectable citizens of this place, soliciting the Presbyterians to grant us the use of their meeting-house on some week day, in which to perform the ceremonies of [Br. T. C. Eaton's] ordination. A consultation was held, and a veto soon issued; informing us, at the same time, that the 'doctrine' taught in our society 'was dangerous to the soul here, and hereafter,—that it 'only smoothed the road to endless ruin'—that 'they could not do any thing to further a doctrine of such pernicious tendencies'—that they had the highest regard for the welfare of society at large, and especially for the neighborhood in which they lived, and the cause which they had espoused, (endless misery,)—that 'they were well-wishers to their neighbors, and their greatest interest, both here and hereafter.' Thus they made themselves better than the God they worship, who they believe will have no regard for the welfare of his erring children, after they leave this world; but, on the contrary, will delight in tormenting them endlessly. The fact is, the Limitarians who refused us the use of their house, are wholly unacquainted with the doctrine taught in our society. We do not teach the doctrines of wrath and endless ruin; but in their society they are rolled as sweet morsels under their tongue, and taught instead of the doctrine of Christ, who has informed us that God loveth his enemies, and 'is kind to the evil and unthankful, and sends rain upon the just and on the unjust.'—'who will have all men to be saved, and come to the knowledge of the truth'—that he came to do his Father's will, &c."

☞Extra Volumes.☜

Many of our subscribers on the last volume, ordered additional sets to be retained till the end of the year, that they might have clean and perfect files for binding. Some have done it on the present. If there are still others desirous of doing the same they had better make immediate application. Our extra edition is running somewhat low, and many who are now commencing can no doubt be persuaded to date from the time of subscribing, if necessary, who otherwise might take from the commencement of the Volume. We shall furnish the back numbers to those who may desire them, as long as we possibly can, leaving us a few for the close of the year to satisfy special calls. In connexion with this, we would take the present opportunity to advise such of our subscribers as desire to have their volumes bound, to take special care of their numbers, as there is little prospect of our being able to complete their sets, except it may be in some few scattering numbers. P.

A. C. T. appoints to preach in the Legislative Hall, Trenton, N. J. on the evenings of Monday and Tuesday, the 17th and 18th inst.

PAIGE'S SELECTIONS,

A highly interesting 12 mo volume, compiled from the works of eminent orthodox Commentators, who agree with Universalists in their interpretation of Scripture relating to punishment, is published by B B. MUSSEY, 29 Cornhill, and T. WHITTEMORE, 40 Cornhill, Boston. All orders addressed either of the above persons will receive prompt attention.

The Ladies' Dorcas Society,

Will meet at Mrs. Dean's No 3 Orchard-st on Thursday next at 2 o'clock, P. M. if the weather is favorable, and if not, the first fair day thereafter.

MARRIED,

On the evening of the 10th inst. by the Rev. T. J. Sawyer, Mr. WASHINGTON GREEN and MISS CAMILLA BROWN, all of New-York.

In Venice, Cayuga county, N. Y. by Rev. Geo. Sanderson, Mr. ABRAHAM REYNOLDS of New-York, and Miss AMANDA PURDY, daughter of Monmouth Purdy, of the former place.

Religious Notices.

Br. S. J. Hillyer will preach at North Salem, Sunday the 16th. inst. (to-morrow;) at Long-Ridge, the 23d inst.

A Girl Wanted.

A steady respectable Girl, accustomed to House Work, and who is disposed to make herself useful and agreeable, will hear of a permanent situation, at good wages, where she will not be treated as a menial, if immediate application is made at the Drug Store, No. 2 Marble-Building, Chatham-Square.

Feb. 13.

NEW BOOKS,
And new supply of old books.

Skinner's Letters to Aikin and Lansing, noticed in Messenger a few weeks since, price 50 cts.
The Doctrine of Hell Torments Overthrown, 37½
The Danvers Discussion, 96 8vo pages, 25
Ballou's Eleven Sermons on doctrinal subjects, delivered in Philadelphia 1821 2, 37½
The Christian Visitant, a monthly publication of 12 duodecimo pages, issued at Utica, Vol. 1, in neat pamphlet binding, $3 per dozen, 31
Balfour's Letters to Stuart, 25
Life of Murray, with appendix by T. Whittemore, 50
Life of Murray, with appendix by L. S. Everett, Marsh, Capon and Lyon publishers, 46

For sale at this office.

HOPE.

BY MATHEW WHITING JEFFERSON.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus."—*Paul.*

'Hope is an anchor, firm and sure,'
I hear the apostle cry;
Then bind it to your hearts ye poor,
And every storm defy:
The waves of poverty and pain,
May lash thy bark, but lash in vain.

'Hope is an anchor firm and sure,'
List! 'tis the voice of love—
It comes, the broken heart to cure,
From the bright fields above:
Then bind it to the wounded breast,
Ye sorrowing ones who seek for rest.

'Hope is an anchor firm and sure,'
Hear it! thou tempest tost,
Who dost the adverse winds endure,
Of life's tempestuous coast:
Bind this sure anchor to thy prow,
And smooth thy rugged, care-worn brow.

'Hope is an anchor firm and sure,'
It entereth the vail,
Whither the Savior's gone before,
For mortals to prevail:
Then bind it christian! to thy heart,
And never from this anchor part. [*Visiter*

MEMORY AND HOPE.

BY J. K. PAULDING.

Hope is the leading-string of youth—memory the staff of age. Yet for a long time they were at variance, and scarcely ever associated together. Memory was almost always grave, nay sad and melancholy. She delighted in silence and repose, amid rocks and waterfalls; and whenever she raised her eyes from the ground it was only to look back over her shoulder. Hope was a smiling, dancing, rosy boy, with sparkling eyes, and it was impossible to look upon him without being inspired by his gay and sprightly buoyancy. Wherever he went he diffused around him gladness and joy; the eyes of the young sparkled brighter than ever at his approach; old age as it cast its dim glances at the blue vault of heaven, seemed inspired with new vigor; the flowers looked more gay, the grass more green, the birds sung more cheerily, and all nature seemed to sympathize in his gladness. Memory was of mortal birth, but Hope partook of immortality.

One day they chanced to meet, and Memory reproached Hope with being a deceiver. She charged him with deluding mankind with visionary, impracticable schemes, and exciting expectations that only led to disappointment and regret; with being the *ignis fatuus* of youth, and the scourge of old age. But Hope cast back upon her the charge of deceit, and maintained that the pictures of the past were as much exaggerated by Memory, as were the anticipations of Hope. He declared that she looked at objects at a great distance in the past, he in the future, and that this distance magnified every thing. "Let us make the circuit of the world," said he, "and try the experiment." Memory consented, reluctantly, and they went their way together.

The first person they met was a school-boy, lounging lazily along and stopping every moment to gaze around, as if unwilling to proceed on his way. By and by he sat down and burst into tears.

"Whither so *fast*, my good lad," asked Hope, jeeringly.

"I am going to school," replied the lad, "to study, when I had rather a thousand times be at play; and sit on a bench with a book in my hand while I long to be sporting in the fields. But never mind, I shall be a man soon, and then I shall be free as the air." Saying this, he skipped away merrily, in the hope of soon being a man.

"It is thus you play upon the inexperience of youth," said Memory, reproachfully.

Passing onward, they met a beautiful girl, pacing slow and melancholy behind a party of gay young men and maidens, who walked arm in arm with each other, and were flirting and exchanging all those little harmless courtesies, which nature prompts on such occasions. They were all gaily dressed in silks and ribbons; but the little girl had on a simple frock, a homely apron, and clumsy thick-soled shoes.

"Why don't you join yonder group," asked Hope, "and partake in their gaiety, my pretty little girl?"

"Alas!" replied she, "they take no notice of me. They call me a child. But I shall soon be a woman, and then I shall be so happy!" Inspired by this hope, she quickened her pace, and soon was seen dancing along merrily with the rest.

In this manner they wended their way, from nation to nation, and clime to clime, until they had made the circuit of the universe. Wherever they came, they found the human race, which at this time was all young—it being not many years since the first creation of mankind—repining at the present, and looking forward to a riper age for happiness. All anticipated some future good, and Memory had scarce any thing to do but cast looks of reproach at her young companion. "Let us return home," said she, "to that delightful spot where I first drew my breath. I long to repose among its beautiful bowers; to listen to the brooks that murmured a thousand times more musically; to the birds that sung a thousand times sweeter; and to the echoes that were softer than any I have since heard. Ah! there is nothing on earth so enchanting as the scenes of my earliest youth."

Hope indulged himself in a sly, significant smile, and they proceeded on their return home. As they journeyed but slowly, many years elapsed ere they approached the spot whence they had departed. It so happened one day they met an old man, bending under the weight of years, and walking with trembling steps, leaning on his staff. Memory at once recognized him as the youth they had seen going to school, on their first outset in the tour of the world. As they came nearer, the old man reclined on his staff, and looking at Hope, who, being immortal, was still a blithe young boy, sighed as if his heart was breaking.

"What aileth thee, old man?" asked the youth.

"What aileth me?" he replied, in a feeble, faltering voice—"what should ail me, but old age. I have outlived my health and strength; I have survived all that was near and dear; I have seen all I loved, or that loved me, struck down to the earth like dead leaves in autumn, and now I stand like an old tree withering alone in the world, without roots, without branches and without verdure. I have only just enough of sensation to know that I am miserable, and the recollection of the happiness of my youthful days, when careless and full of blissful anticipations, I was a laughing, merry boy, only adds to the miseries I now endure."

"Behold!" said Memory, "the consequence of thy deceptions," and she looked reproachfully at her companion.

"Behold!" replied Hope, "the deception practised by thyself. Thou persuadest him that he was happy in his youth. Dost thou remember the boy we met when we first set out together, who was weeping on his way to school, and sighing to be a man?"

Memory cast down her eyes and was silent.

A little way onward, they came to a miserable cottage, at the door of which was an aged woman, meanly clad and shaking with palsy. She sat all alone, her head resting on her bosom, and as the pair approached, vainly tried to raise it up to look at them.

"Good-morrow, old lady—and all happiness to you," cried Hope, gaily, and the old woman thought it was a long time since she had heard such a cheering salutation.

"Happiness!" said she, in a voice that quivered with weakness and infirmity. "Happiness! I have not known it since I was a little girl, without care or sorrow. O, I remember those delightful days, when I thought of nothing but the present moment, nor cared for the future or the past. When I laughed and played and sung, from morning till night, and envied no one, or wished to be any other than I was. But those happy times are past, never to return. O, if I could only once more return to the days of my childhood!"

The old woman sunk back on her seat, and the tears flowed from her hollow eyes.

Memory again reproached her companion, but he only asked her if she recollected the little girl they had met a long time ago, who was so miserable because she was young? Memory knew it well enough, and said not another word.

They now approached their home, and Memory was on tiptoe with the thought of once more enjoying the unequalled beauties of those scenes from which she had been so long separated. But, some how or other, it seemed they were sadly changed. Neither the grass was so green, the flowers so sweet and lovely, nor did the brooks murmur, the echoes answer, or the birds sing half so enchantingly, as she remembered them in long time past.

"Alas!" she exclaimed, "how changed is every thing! I alone am the same."

"Every thing is the same, and thou alone art changed," answered Hope. "Thou hast deceived thyself in the past just as much as I deceive others in the future."

"What is it you are disputing about?" asked an old man, whom they had not observed before, though he was standing close by them. "I have lived almost four-score and ten years, and my experience may perhaps enable me to decide between you."

They told him the occasion of their disagreement, and related the history of their journey round the earth. The old man smiled, and for a few moments sat buried in thought. He then said to them:

"I, too, have lived to see all the hopes of my youth turn into shadows, clouds and darkness, and vanish into nothing. I, too, have survived my fortune, my friends, my children—the hilarity of youth and the blessing of health."

"And dost thou not despair?" said Memory.

"No, I have still one hope left me."

"And what is that?"

"The hope of heaven!"

Memory turned towards Hope, threw herself into his arms, which opened to receive her, and burst into tears, exclaiming—

"Forgive me, I have done thee injustice. Let us never again separate from each other."

"With all my heart," said Hope, and they continued for ever after to travel together hand and hand through the world.—*New-York Mirror.*

NEW-YORK CHRISTIAN MESSENGER
AND
PHILADELPHIA UNIVERSALIST.

The "*N. Y. Christian Messenger and Philadelphia Universalist*," is published simultaneously in New-York and Philadelphia every Saturday morning, on a royal sheet, quarto form, and close print, at $2 per annum, *in advance*, or $2,50 if not paid within the first 6 months.

The publishing office in New-York is at No's. 2 and 3 Marble Building, Chatham Square, and in Philadelphia, for the present, at No. 132 Chesnut-street adjoining the United States Bank.

P. PRICE, *Publisher and Proprietor.*

P. PRICE, PRINTER,
Nos. 2 and 3 Marble-Building, Chatham-Square, where JOB PRINTING will be neatly executed, on reasonable terms. Orders solicited.